

TUESDAY OCTOBER 1, 1963
PLAYED ON JANUARY 23, 1964

TABLE OF CONTENTS

- Taylor Morris: About the possible parallel of His Endlessness' creation of the universe and our creation thru work.
- MR. NYLAND: In what sense man is incomplete. Definition of harmonious man. The diagram of the three bodies; the three gates. Results of work; freedom from the physical body.
- HENRY GILLIS: Attempts to sense the heart.
- MR. NYLAND: Sensing defined and the sensing exercise.
- RUTH AXELROD: Would like a task in connection with feelings.
- MR. NYLAND: To become aware of the condition of the physical body.
- GAIL MORRIS: Cannot get rid of tensions.
- MR. NYLAND: Impartiality. How to relax; purging the mind.
- MILDRED MAYERS: Question relating to collectedness.
- MR. NYLAND: On Earth one needs the physical body. The rules of Objective Morality.
- TERRY OWENS: Question about the creation of Hanbledzoin.
- MR. NYLAND: Purified gases split; not inert from the standpoint of the sun. The use of conscious impressions for the creation of Kerdjan.
- TERRY OWENS: About Gurdjieff's description of atmospheric configurations which cause disease.
- MR. NYLAND: Living under fewer laws; not being as much effected thru work.
- DEBRA: What does it mean when one 'does' not live in the body.'
- MR. NYLAND: The difference of accent. The state of the mystics.
- CHARLES WITTENBURG: How can I build a bridge between my highest and lowest state?
- MR. NYLAND: By constantly entering thru the three gates. The time perception faculty for Kerdjan requires an intellectual development; understanding. The law of three; being in between two electrically charged plates. Fusion of the three as oneness.
- ELLIOT NELSON: What are the sins of the Kerdjan Body?
- MR. NYLAND: To wish to become man number five without going thru four.
- WALTER KINGSTONE: ???
- MR. NYLAND: The meaning of the descent to Atlantis. Work helps one distinguish between periphery and essence. Amnesia; the dotting of the I.

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Well, tonight questions; no lecture. Who has questions?

TAYLOR MORRIS: Mr. Nyland, I am reading Purgatory chapter now again and I was thinking, I think it is connected but I do not know if it is, I was trying to think of how I could, in working during the day, how I could make it so that I would be able to give to the work in such a way that I would be getting from the work. And I think that this has a parallel on my level of what, let's say, God does in trying to create the system, according to the chapter of Purgatory. I wonder if there is that connection and if it could be done and if you could, in a very simple way, try to explain it to me. I really do not understand very well Mr. Nyland about the octaves. My mind just doesn't work that way.

MR. NYLAND: Well, then let's forget about the octaves. Purgatory has more in it than just octaves; particularly the beginning is really the Law of Three. So, what is it out of Purgatory chapter that you really do not like or appreciate?

TAYLOR: Well, rather than being eaten by time to eventually try to build something which will stop time in a certain way and I will stop being eaten by time.

MR. NYLAND: And you want to know what the results are?

TAYLOR: I think I would more or less know what the results were: head me in the direction once again of trying to build so that I could go out into a day. And it came to me that this is the kind of a question I am always interested in.

MR. NYLAND: Well it is, with other words, what do you get? What do you get for your time? If you spend time in trying to work, what do you get in return? Is that the question? Because you want to know if, when you work or if you follow the ideas of Gurdjieff, what is it that will take

place in you? Or, in how far will you be able to understand certain things like the relationship of the Law of Three and Heptaparaparshin-
okh a little better? So, it is a question what takes place when you actually work.

TAYLOR: I think it is, what I am asking may be more practical.

MR. NYLAND: Yes, it is practical because what do I get out of work as a result? What is the real reason that I want to continue with it?

TAYLOR: With work with a capital W?

MR. NYLAND: Yes, work on oneself; to make an effort to try to wake up. Why do I want to do it?

TAYLOR: I want to be in a different place than where I am right now. I want to move myself from where I am right now so that when I do things, the way that I do them will be such a different way that, in the first place, I will not be bothered by the small things and that I will be a different person.

MR. NYLAND: Yes, try to define it a little more. What would you expect? What would you really like to get? naturally it is based on what you know you are now and then, by saying the opposite or at least different from what I am at the present time, that would be a description of an ideal man according to Gurdjieff.

TAYLOR: Well, I am eaten and I do not want to be eaten.

MR. NYLAND: Yes, but that is too vague a term.

TAYLOR: I give out without being able to recoup. Is that the same thing?

MR. NYLAND: No, it is not the same thing. You lose energy by giving out when you do not want to give out. Then you have a feeling that you are losing it.

TAYLOR: I have been, not exactly cheated, but I have given out and I regret the way that I have given out something that is too close to me maybe or the kind of energy that you can use for a different thing.

It goes out in enthusiasm or I think Ouspensky puts it 'in useless enthusiasms' during the day; that kind of thing. I think that that energy saved would allow me or would give me the impetus to work and to be able to see when I should, exactly when I should work.

MR. NYLAND: Ask yourself this question: Do you have energy at the present time for work which you use?

TAYLOR: Yes, I do.

MR. NYLAND: And do you come to a point where you have no more energy to be used for work?

TAYLOR: I almost do not even believe in that. I think that there is always some place that always you could call on it. I do not say that I can always.

MR. NYLAND: But do you?

TAYLOR: I try many times.

MR. NYLAND: Good. Then if you remember that you do it for the purpose of not giving out too much energy for useless enthusiasm as you call it, but that at the moment you remember that that is your life or that you behave that way, then can you, at that moment, when you think about it, transfer it or convert it into a work experience?

TAYLOR: I try that. #7-

MR. NYLAND: What I simply mean is I say I have an ideal. Gurdjieff would call it harmonious man, whatever it may be. For me, a description of harmonious man, I would write out a definition, what I understand by being harmonious. And it is some ideal that I want to strive for and now I want to work in order to get to that place. When I start working I discover that there are many things where I use energy I should not use or rather that I could do very well without such activities, either mentally, emotionally or physically. And that therefore, if I could use that kind of energy, I could use it for work. Now, there are many ways of course by which I lose energy, not

only in useless enthusiasm. Muscular tension, for instance, quite unnecessary, talking too much, not enthusiastically but-?- So, every time that you think of something that you are using superfluously that you can use for something ~~xxx~~ else, start using it. Maybe sometimes you will see the results immediately on you. In any event, it will be different from the usual way it is uselessly spent. This time you do not want to spend it so it already will make a difference as far as you are concerned. It does not mean immediately that you can put it to practise or rather that you can convert it at the time so easily. I do not think that is easy. But in any event it is an attempt. You see, you can give yourself your own answer. As soon as you discover something that is, almost I would say, in the way or that is an obstacle, when you could look at that obstacle and say there is an awful lot of energy in it and I want to use it, then use it.

TAYLOR: Alright, what about the other side?

MR. NYLAND: Which is the other side?

TAYLOR: On the one hand that is saving energy. How would energy be used in order to build this system?

MR. NYLAND: by waking up. It is very simple.

TAYLOR: But is there that parallel between Purgatory chapter say and the building of a new system?

MR. NYLAND: Well, this is what I was going to ask you: What is a harmonious man? What are the characteristics?

TAYLOR: I would say a man who has the whole universe of himself working for himself to maintain himself in a correct way.

MR. NYLAND: and of what does the universe of such a man consist?

TAYLOR: Well, the parallel might be sun as his head and I do not know where moon in me is. We are interested in 'as above, so below' and I have been thinking about that for a number of weeks now.

MR. NYLAND: Do you think that man, at the present time, is like a solar system?

TAYLOR: Obviously not.

MR. NYLAND: In what respect is he different?

TAYLOR: He does not have these outlying parts working for him.

MR. NYLAND: So, man has to change to become a solar system so that he really could be microcosmas and macrosomos; the same principle.

TAYLOR: ?

MR. NYLAND: What does man have to do? By means of work, what would happen in him? He would become a solar system. What does it mean?

TAYLOR: Well, we are going around a harmonious man.

MR. NYLAND: No, no, not at all. When he has to become something, that means he is not yet. Right? So, he is half. Let's say he is incomplete. In what respect is he incomplete? What is there that he has to complete in order to make out of himself a solar system?

TAYLOR: In the first place, awakening.

MR. NYLAND: To be awake is the means.

TAYLOR: Yes, to build.

MR. NYLAND: Build what?

TAYLOR: I don't exactly know.

MR. NYLAND: Build a solar system. What is the planetary system in man?

TAYLOR: That is Keshjan.

MR. NYLAND: Is that already in man?

TAYLOR: I see. The physical body then.

MR. NYLAND: No, the physical body is Earth. That is pretty complete. A man reaches maturity physically. His emotional body, is that there as a body? You can call it Keshjan if you like. What is there?

TAYLOR: The beginnings of that.

MR. NYLAND: Alright, Do Re Mi as far as an octave is concerned. So, work should make more of an emotional body. It should enable the

Emotional Body to become more complete up to the development as indicated by its own ~~Sixth~~ octave, to Si Do. That means, if you remember the diagram, that part ^{that} should develop of Keshjan Body is Sol La Si. What is there now is Do Re Mi below the line. Sol La Si is above the line. The difference between the two is that one crosses from one to the other by means of the bridge which overbridges the line from unconscious to conscious and I call it the Fa bridge of the Keshjan Body. So, as a result of work, in the first place I would say, there is a possibility that Keshjan will develop. If it develops it would become the fulfillment of a planetary system in myself since all my emotions are represented by planets. And that what I call at the present time my emotional field is not entirely complete for various reasons; because I do not know about the distinctions of such emotions as represented by planets and also there are an awful lot of planetoids which do not function at all as a unified planet. This is the condition of man. Therefore he is as yet not a microcosmos according to the macrocosmos. But he would be if he could be full grown. Now, about the sun; what is there in man at the present time, unconscious man, that represents his sun?

TAYLOR: not very much.

MR. NYLAND: Practically nothing because the mind has absolutely nothing to say about the feelings, for one thing. And sometimes it is extremely hard to say something about the body if the wishes of the body, that is, the Earth, are such that it wants to go its own way and does not want to listen to the sun. So, the sun still has a long way to go before it could act with authority regarding its own solar system.

To say it psychologically, again man has to develop from his point of Do, which is his Intellectual center as it is now, into a full grown body according to the octave of development of an Intellectual

bodyx which again, in the terminology pf Gurdjieff, is called Soul. With other words, a man has not Soul than only the beginning of one. He has practically no Emotional Body that is useful because that what he has is only temporary; it changes. It changes very easily according to the atmosphere. All he has is really a physical body which has itax own functions, its own desires, its own will of anything that it wants to do by itself. If it is strong enough it will never listen to any of the other two.

TAYLOR: Sensing will strengthen that, won't it?

MR. NYLAND: Sensing is a method, for one, of helping to become awake. Anything that I will do regarding my attempts to be awake or to wake up or to change my unconscious state into a conscious state will have three results. You remember the diagram? You remember how often I have said, "Haxe that diagram in your little pocket; take it out every once in a while. Lekk at it. See if you remember it, if you understand it." You know the three bodies together? Yes. but do you know the meaning? Last week I talked about the three gates.

The first one is Do, growing into Intellectual Body Do Re Mi and, if possible further. The second is the effect on Kerdjan going to Sol La Si. The third one is the loosening up of the Si Do arrangement for physical body, more freedom. These are the three definite results that one can get by working on oneself, which means that when I max wake up that then the impressions I receive as energy are then converted into different forms of energy simply because they go to a different place in me, my subconscious, which then feed that what is important in myself, that is, Magnetic Center as divided into an intellectual and an emotional quality which both, when they are being fed, are being used for the formation of Kerdjan Sol La Si and Sould Body all the way the octave from Do on up. So, these are the definite

Now, one of the results that I can see if I work is: Do I actually become free? That is, if my physical body does not have as much to say as it always has said. This is something I can test out very well because the physical body has its own wishes. It has its own desires to be what it wants to be regardless of what. It is simply unreasonable because it does not want to listen to reason. And certainly it is not all the time emotional because it can be very cold. But when it wants something, an appetite physically, it is going to have it. You go without food for a little while, you know, you get into a hairy shirt and see if you like it. You get into the company of other people who effect you, not physically, emotionally or intellectually, but simply their mere presence. You go and sit a little while in carbon monoxide and see if you like it. Or anything of that kind, including let's say sex energy when the body wants something and it wants it. And no amount of getting out of the range will change it.

You see, these appetites of the physical body dominate now my life. And they dominate ultimately my feelings and my intellect. They are even against my desire and against my better judgement; I will still do things because my body wants it. If it needs sleep, it needs sleep, it is going to sleep. I can, for the time being, put something else in its place and say, yes, I have to take care of my sick mother. Therefore I cannot fall asleep. After three or four days I probably will. I can fast. If I have something like a religious feeling ultimately I will die. If I stop my breath, my body will stop. So these desires I call a certain amount of freedom more or less allowed in accordance with whatever my mind and my feelings want to say about the body, and a tremendous amount of non-freedom to which my body is subject.

So, when I work, do I discover in myself more freedom? And I say, express it physically in the first place because it is fairly easy to judge. Naturally the freedom also belongs, that is, Si Do belongs to that what I am emotionally and it also belongs to that what I think. So immediately, the freedom from unnecessary things in any of the three centers would be an indication to me that I am actually working and these are the results.

I cannot say I develop Keshjan Body. I cannot see it and I am not very much aware of it. And also my mental functions, it is very difficult to know that I have the beginning of a Soul which starts to develop than only if I say, "yes, as far as time is concerned, I know that when I work, then I use a different part of ~~my~~ my mind and I have more and more an increased faculty of being objective." But such a result is a very small one because it does not last very long and if I add the little moments together I do not get very much at the end of the day. But since I am primarily a physical body with the others, you might say, like appendices hanging on to it, then my physical body is the kind of a thing that I am very much interested in studying. And when I say that "I am really free, I can see a piece of pie and I am hungry but I say, "No -?-"". That I can actually work ~~when~~ if I want to work, when I have to work, I do not sleep. That I could become interested in certain things that require a certain amount of physical labor where at a certain point usually I would give ~~up~~ up, that now I have a desire to want to do it for another purpose.

You see, the margin that I used to have ~~is~~ going to be widened. I postpone the point where I usually would give up. And then there is a certain range after which I do it not for the sake of a certain satisfaction of my body, but the opposite; that my body is

then even a help for me to continue a little bit further, I say, for the sake of realizing that I am more free.

The same kind of reasoning of course applies to my emotions and applies to whatever thoughts I have. Freedom is a very important thermometer. When I know that I am free, when I know that I am not interested, that I really everything that I so-called experienced and that I used to go because I had to do it, that I was driven and this and that, at the present time maybe I will say, "Well, so what? Maybe tomorrow, maybe I will do it but I will do it when I wish it, not when my body tells. With other words, it is a certain form of control which administers now activity in accordance with a certain law which is not subject any more to the law of un-freedom; now the law of freedom which I apply. This you can find in Purgatory.

HENRY GILLIS: For the past couple of weeks I have noticed that when I can introduce my heart, by sensing it, in a conversation with other people or meeting them or seeing them, I can find myself in an objective position. I would be objective to them and myself. Now, as soon as I would be called upon, if it lasts that long, to make a decision, I would introduce or my intellect would introduce ~~after~~ associative thoughts and I would lose everything.

MR. NYLAND: You said in the beginning that when you introduce your heart in your sensing ...

HENRY: Thru sensing.

MR. NYLAND: Let's be very clear about that because sensing as such has nothing to do with your heart than only that you have to have a wish for sensing.

HENRY: Well, yes, that is true because it would have been most any part of my body, not so much my heart.

MR. NYLAND: No, the motivation for sensing has to come from a wish.

But sensing itself is not a wish. It is not mixed with a wish because the sensing accepts that what it see or what it senses, what it becomes aware of as it is, without any wish to change it.

HENRY: Let me give an example. During a conversation or meeting with someone I try to place myself in an objective position. I know I ~~was~~ was not. I was in...

MR. NYLAND: Wait a minute Henry. I wish to have you define something. When you say, "I place myself in an objective position..."

HENRY: No, I wish to place myself in an objective position.

MR. NYLAND: Yes, but how would you do that?

HENRY: Well, one of the things that I tried was sensing, to help place myself in this objective position.

MR. NYLAND: Good.

HENRY: I remember that you could use certain parts of your body. I did not succeed with any other part except when I tried with my heart.

MR. NYLAND: You mean you want to sense your heart?

HENRY: Sense my heart.

MR. NYLAND: What did you sense Henry?

HENRY: Well, in speaking with various people I tried to, not touch my heart in any way, but try and feel that it is there and, at the same time, to be present to the position that I was with other people. In other words, I was dividing my energy from the people and myself, directing it to my heart or where I thought my heart was.

MR. NYLAND: Henry, wait a minute. When I sense, I try to establish a relationship between my mind and my body. I do not, altho the heart is part of my body, I do not sense my heart. Sensing has nothing to do with any other activity or thought or feeling than only a relationship between two things of which my body becomes the object. And the state of objectivity, when I sense, ~~as~~ has to do

with that what I sense of my body or the totality of myself, seeing myself then impartially when I actually sense that the condition in which my body finds itself. I say I have to have a wish for it.

That is the only part of an emotional quality that enters into this particular exercise. But sensing has to be linked up with something that is an object - and it is not your heart. It is your arm, leg, it could be your head. You can sense practically every part of your body if you wish, mostly on the outside, ~~that is~~ or you can sense yourself totally. That is, becoming aware of yourself and having a sensation of yourself existing, That is correct. You know what I mean? You know what I mean by sensing? "Have you tried to sense right arm, right leg, left leg, left arm?"

HENRY: No, this I have never tried before.

MR. NYLA D: Then we do that first. Until you try that, you will not know what sensing is. You see, because sensing is not used in the ordinary sense of sensing. Sometimes I say, "Yes, I sense, I know, I know I am here." Very often that means that I remember I was here. It does not mean I am here at the moment when I am awake. It is different. But the use of the language is not very good because I am so used to talking about the past as if it is the present. I say "Yes, I know what I am saying," No, you mean, Yes, I remember what I said. -?- much more correct.

So, when I sense, I learn to be present to myself at the moment a sensation takes place which, at that moment, is registered in my mind in some way or other. And therefore, when I talk about sensing and having a sensation or a result of an exercise which includes sensing, I must know what is meant by that relationship of my mind and my body. Were you here when I explained it?

HENRY: Many times.

MR. NYLAND: And then you have never done it?

HENRY: No, I have never attempted it.

MR. NYLAND: Then your task is for this week. If you remember it exactly, correctly, because there is no use doing it unless you know exactly what is meant. Otherwise, we think about it and feel about it; and sensing has nothing to do with either thinking or feeling. Sensing is a result of a physical relationship between the body and the mind. As such, when it is impartial, it becomes an attribute of being. It is a different thing. It reaches being thru the physical form, not thru any of the other centers.

HENRY: Well, as I speak to you now, and at the same time as I speak to ~~MYSELF~~ you, this is what I have tried before. I devote some of my attention to a certain part of my body and therefore I can carry on the conversation.

MR. NYLAND: I doubt it very much. I doubt it. Will you try sensing and find out if you have any extra energy left over?

HENRY: Yes, I will try sensing.

MR. NYLAND: Find out first by experience because sensing does require all the energy you have. There is enough left over for breathing when one does it right. But if you start mixing it, then of course the sensing does not get the energy it requires and the result is also that sensing is half and the results are half way. As I said in the beginning, one must sense at the exclusion of everything else so that I really have my attention go to one part only and, as it were, returns. It is this relationship that is there. And at that moment when I sense and I sense that intentionally, it is as if, it is not true of course, but it is as if nothing of myself, the rest of myself is registered in my mind. But you try it. Alright? We will talk about it next week.

RUTH AXELROD: I would like to put myself this week under a little bit of a law regarding my feelings.

MR. NYLAND: A little bit of a what?

RUTH: A law. I would like a task to help me give up certain feelings when they happen to me.

MR. NYLAND: Why do you want to give them up?

RUTH: I believe that when I have them, I am in a state that is less sane and less healthy and less reasonable than when I do not have them.

MR. NYLAND: What are the feelings?

RUTH: Some of them are sorrow for myself, anger, discouragement which I do not always even recognize -?-

MR. NYLAND: Let's take those three. When you have that particular state of an emotional effect or emotional color and you find yourself with that, let's say, anger or discouragement, do you know what the effect is on your body as a result of having that feeling?

RUTH: I very very rarely pay attention to the tensions in my body at that time.

MR. NYLAND: You have no idea that they are always the same as a result of the same emotional state? You do not know that? You do^{not} know enough about it.

RUTH: I am not familiar with such a thing.

MR. NYLAND: This is the first thing to do. If I try to see, observe, become aware of my feelings, I really have no means of judging them than only saying that they exist, that there is a certain emotional disturbance going on. I can say that there are vibrations. I can distinguish between the kind of feelings, some of a joyful nature, some of a little suffering. But otherwise I cannot any other way, I cannot really define it as if it is for me a state of matter because my instrument with which I could observe my feelings are not fine enough to see actually that material form which makes my feelings be what they are. It is a different kind of density. And with what I now have to see it, even if I use my mind in an extremely sensitive state,

It is not capable of seeing the feelings as such, that is, becoming aware of them as such. I can however see the results of my feelings on my body.

RUTH: Yes, I remember about all of this.

MR. NYLAND: So now the task. You have a certain emotion. And you have to see what is the condition of your body. And not only see it, become aware of it, and then try to accept it as it is, without even wanting to change the state of your body, or wanting to change the state of your emotion. So, the objectivity that you introduce has to do only with the phenomenon of your body as it is and the acceptance of that. Then afterwards we can see what happens to your feelings. In general, it will disappear. But that is neither here nor there. The important part is that you become objective, impartial regarding that what you see or notice of your body behaving in a certain way, more and more tension, a certain posture, an expression on your face, whatever it is; particularly when one undergoes suffering or the wish that something else ought to be changed and that you and so forth and so forth. All of that has an effect on what you are. And the task is that when you become aware of having that kind of feeling, maybe negative in the regular sense of the word, or maybe positive, that you then see what else takes place besides that feeling. Alright? Good. try it for this week.

GAIL MORRIS: I would like a similar task to Ruthies. I think that I am pretty familiar with my tensions and the emotions that cause them. But I never have been able to get rid of my tensions, even when I try to relax. And when I wake up in the morning for instance, my back, I can feel it tense up immediately, even when I just wake up.

MR. NYLAND: Yes, but you want it to go away. You see, this is where you spoil it. Impartiality means that you would accept the pain even if you

define it as pain which may be the result simply of a certain tension which is there, a little screwed up. But to accept it is very difficult. And the reason why one want to work very often is to get rid of the pain.

GAIL: I think I can accept it.

MR. NYLAND: I ~~am not~~ do not know.

GAIL: I would like to try.

MR. NYLAND: I doubt it. It is a very difficult thing when something pains you, when it really creates a conditionx that is a little intolerable. And then immediately when you start to work the introduction is always: I hope to get rid of the pain.

GAIL: Well, I do not think I have exactly that approach but the time what it hits me the most in connection with the work is when I am trying to relax to sense. And I am never able to relax completely.

MR. NYLAND: That is true, that is true. You have to do it many times before you can relax completely.

GAIL: Yes, I never really -?-

MR. NYLAND: Keep on doing it. But do it in a systematic way. How do you relax?

GAIL: Well, I never really have been able to get the feeling that my head is open but I have tried the way you told us; to let the tensions go up from the scalp.

MR. NYLAND: Of ho, I never said that. Did I Terry?

TERRY: I don't think so.

GAIL: The idea of the body being a cylinder.

MR. NYLAND: Oh wait a minute. You are mixing Gurdjieff up with this. I never said that. I have talked about currents in a body. Yes, I do remember that/ And I talked about the possibility of an exercise of something that could go out from the head. That I have used, -?- not the case. Regarding relaxation, I start with the head and I go downwards.

You remember that now? But I said it is a question of draining. I have also used the word purging. I purge my head, my brain of whatever thoughts I can get rid of. But I do not want to give energy to any kind of thought process. If I have it, I do not pay attention to it. I let it go. I simply say, it is there, whatever it is. Thought processes will continue to go on. Really, I cannot stop that thought process. The only time when I say I have stopped thinking is when the thinking has been merged with something else to become something else. But this is a process that is very seldom understood. And in most cases people who say I can stop thoughts, I do not believe it. I do not think it is possible at all. But one can substitute something else in the place of a thought so that the thought, as it were, disappears. That is, it does not become - I do not get conscious of my thought but I have something else that has taken its place which is the consciousness of the Being. Otherwise, the thought process will continue. It will continue in any event for automatic forms of behavior. Without any doubt, my body will continue to function mentally as well as emotionally, as well as physically in its very lowest form perhaps or reduced to the minimum for maintenance. But as long as I have my eyes open or my ears, I receive impressions all the time which are, you might say, digested thru my brain in some way or other and will produce a thought or a mental process. It can not be helped. I am not dead. And therefore, to say or to quibble about stopping thoughts or not, one has to define first what is -?-. But, aside from that, I start to relax. I start with my brain, And I say I ^{do not} wish to think or rather I do not want to give energy or attention to any kind of a thought process if I can help it. And with that I say I drain it from the top on down, gradually relaxing my face, relaxing all the muscular tension in it. Then, when I get

to my neck, also I drain it. It is not so easy to do it but at least I can make the attempt; and the shoulders and arms the same way. You make it hang if you like. And drain it gradually thru your body as if you then, a certain form of matter that is superfluous is drained out and flows out thru your hands and flows out thru your feet. And in the process of that, my wish is that I relax and I have no further wishes ~~for~~ in myself so that almost when it goes past my heart, I also drain that. And totally I am at the end of such draining a lump of flesh. Just sitting, If, in the mean time, when nobody is looking, I tighten up again, I go back and I say, "I am tight there or my face has taken on , since I want to relax, you know, so I relax and I relax my face. All these things of course. But one becomes interested in the functioning of that thought. And the body also has its own little wishes that it does not want to give up a certain tension and very often it is very clever because it will hold on to that for the sake of: if you do that, you will fall apart. It does not say it in so many words. But it simply means you have to support yourself. It is true. You have to support yourself. But not with that kind of a tension that is sometimes taking place in your neck and your shoulder blades. And before one starts to relax that, really, because many times it is muscular tension, it takes a long time of exercise, almost day after day.

So, it is not at all surprising that you cannot relax easily. At the same time when I do it, every time I get a little bit further. And some times I reach my knees before my neck starts to tighten up again. But in many cases when I am on the chest, I am already here full of desire to want to relax. But, supposing for arguments sake that I really get to the point where I have, I call it sensation this time, as if something flows out thru my fingers. I once compared it

to a Leyden jar if you know what I mean by that, charged with electricity. You remember. You had physics in high school. Who remembers a Leyden jar? You know, with a little ball on top. You rub it with a stick --??. You charge it and there is electricity in the Leyden jar. It stays there because there is a ~~ps~~ sphere on top that is round and there is no reason for it to go out because there is not a fixed point on that little Leyden jar so it is contained there. As soon as you make this a little bit pointed and, in an extreme case, you make it really with a point, the charge that is in the Leyden jar goes out thru that point. And even when you put your hand in front of it, you can feel it. It is called an electric wind. It actually goes out. This is the way I see a tension leaving the body. It is as if, at the moment when I try to relax, I become aware of the totality of myself and different parts of my body, that is, the four extremities are the means by means of which such sensation as a form of energy leaves me. And when I say I am drained, I really mean that. I am drained of all the extra things which I do not need. And it is not that I feel weak. I feel really much better because I have not as much ballast to carry along with me. And the tensions, if I really relax, gives me such a tremendous vitality that I have never known it before. And, by the way Taylor, it is one of the ways by which one can take in --?-- because if the energy that I otherwise use for such purposes, when that is so called gone, then the formation of energy in me, because of ordinary processes of digestion, now can be used, not for tightening up of muscles, but becomes available for other purposes.

I would say this: Try to relax first in this way. Do not mix it up with anything in your mind that it has to go and so forth. It will not. Relaxing simply means you make yourself a lump of flesh with a little blood and a little air and there you are. It is you. Still,

it is you. -?- Charlesx Addams, you know, the flowing walls and the flowing man. This is the kind of thing that one should have; really as if it like that, ~~making~~ hanging together. -?- Then, I am quite awake. That is, I use now what is necessary for sitting purposes, standing purposes, I can ~~relax~~ when I sit, when I stand, I can relax when I walk. So that simply the energy that is being used for the process of walking is a very small amount of energy because, when one starts walking, the momentum almost takes care of it -?- and it is in balance. So, if I have a long walk, and I usually am not disturbed by ~~many~~ people outside, and when it is where nobody is around and I walk, and I walk with a certain stride and a certain rhythm and I relax. I let my hands hang like this. And I then am draining and there is nothing of the rest of the world that really interests me than only the fact that I am there. I become aware of myself, and in such a state I am really much more vital, much more, because I am not effected or I am uninhibited if you like, I am not effected at all by anything else that I have to carry. All I carry is my body which is in perfectly good condition. So, try that for a week first.

GAIL: Alright. Mr. Nyland, once before I told you that when I relaxed or tried to relax I would begin sensing. How do I distinguish this sensation of relaxation?

MR. NYLAND: No, you do not. You only sense a certain part of your body. If your body is relaxed, at most you can say it is relaxed and I have a sensation of a relaxed part of ~~my body~~ myself. I do not want to define it. As soon as I start to define it, that it is relaxed, not relaxed, that it is tight, that it is warm, that it is cold, I start to describe. I take away something that belongs to the sensing which means not describing but only accepting it as a fact, whatever that fact is. When afterwards I want to describe it, then I can do it. I can, when I sense, if I sense with this part of my brain, I

can think about it with this part of my brain. And I can describe it. But this is a very difficult process. I do not explain it. It is really of course the kind of thing that one ought to be able to keep on sensing, to keep on being aware and still have the mind continue in an ordinary way, including talking. But this is exactly what one means when you ride two horses at the same time. But it is a very difficult accomplishment. It is something, you might say, to look forward to but it is quite a distance and quite a ways off.

It is to be awake in the midst of life. Then the mind can function and can have a statement about an arm which is being sensed and the arm can be hot or cold. I can then, when I sense and keep on sensing, I can tighten up my arm, I can relax it. You see, any kind of a description of that what is taking place is ~~always~~ alright with my ordinary mind but if it takes place at the cost of the part of my mind which becomes aware, then I am not -?-. And that is what happens so often. So, for the time being, simply accept that what is as it is simply and relax. And anything unnecessary do not allow. The thoughts, do not allow. You put, instead of the thoughts, you put a form of attention which occupies that part of your mind.

When it is engaged, that part of the mind is respected by the other parts of the mind. I mean this: If I use my mental functions in order to try to achieve and accomplish certain things regarding objectivity, observation, that I try to develop a certain faculty within a certain section of my mind, fortunately the other part of my mind, which usually functions in ordinary life, formulatory, even the pondering part, is in the presence of that what is of a different kind of nature, I would almost say, in awe. That is, it will acknowledge. And it will accept something superior. It is a very interesting thing because that is absolutely truth. It is because of the presence of

something that ~~is~~ of a different kind of nature that ordinary nature will submit. Great Nature always has the power over nature. Man always has the power over animals. Animals always have the power over plants. Being, man number four, has the power over man number three. In the presence of a higher force, the lower force will submit to such force. Under the influence of the sun, the Earth will be warm if it -?- because of certain processes. It has nothing to do with the question that the sun neither gives off light or heat. That is another question. Snow melts because the sun is hot. You understand?

It is not in the ordinary sense of nature that everything, according to the second law of thermodynamics, it takes on the lowest form, it is not true. In the evolutionary scale there is a possibility that that what is ~~xxx~~ higher will attract that what is lower. And if it does not attract it, then that what is lower will be changed in configuration to be correspondent to that what is higher. It is a definite result of the involutionary law and the evolutionary law which belong together and then will create that kind of an equilibrium. Well, do not let's go into much theory. But you know how what to do; for one week relaxing -?- sensing. What questions out of your experience?

MILDRED MAYERS: Not frequently but rarely in relaxing, according to what you just said, becomes a sense of collectedness rather I would say high. And what you call the rest of the rigamarole, should that be set aside?

MR. NYLAND: No. -?- You see, what ultimately is the aim? If I have any idea about I and It, if I have in mind that there is a possibility of separating -?- something which then should develop and become aware of that what continues to exist. Then I simply say there is an

individuality. I call it the outgrowth of I; and a personality which is the continuation of my body as it now functions. So, I become interested in that what exists as it exists and that what is now my personality again under the influence of the individuality will conform in such a way that it becomes the servant, suitable for the purposes of I. So, the transfer of my life goes from my personality to individuality. And gradually that perhaps for the formation of individuality certain things of my personality have to be used up. But as long as I am on Earth ~~my~~ I need my body to perform.

So, therefore that even if I is fully developed and it still has a function to fulfill regarding Earth, it remains with the body. And there is no objection to have HesRjan and Soul Body in one with a person walking on Earth. If we assume that Christ was a messenger from above, we certainly have to assume that He comes perfectly and takes on a human form of a body and simply manifests as that and becomes subject to whatever laws there are and willingly takes on such laws. But it does not mean that the others, that is, His intellectual or emotional part is subject to the same kind of laws - and probably is not; and it does not mean that He lives in his body. He lives somewhere else. Or rather, when the three bodies are there, He lives in Being. He manifests because He wishes to manifest. When He feels, He wishes to feel. When He wants to think, He wishes to think. In reality, He need not, but, if He wishes, He can.

So, you see, I all the time remain interested in the functioning of myself. And the rules for Objective Morality constantly start out with the three centers, the maintenance of them in good health, not only physically, but emotionall and intellectually, because they have to become the servant to the master which is I. And I, still being on Earth, has to have a means. You see, it must be that way because if

the development is not complete and if ^Aesdjan is perhaps only Sol and not La and Si and if of the Intellectual Body there is only Do and Re and a man dies, certain sections are above the line of consciousness. It is conscious. What will it do?

THIS is the interesting part, that that what still remains in existence has to hunt up a body because it still has to develop. And how can it develop than only by means of a body? When it becomes manifest again, then the body, because of its friction, furnishes the energy necessary for further --. But if Kesdjan is just left high and dry, it will die its premature death when it has no body to link up with.

So, far from saying that I have no interest, I have a tremendous amount of interest in my body. It is the only way by which I can find out what I am because the phenomena, as they take place now, are in my ~~my~~ body as a result of my feeling and as a result of my mind. The manifestation is constantly my physical body. You see, the motivation may come from some where else. And even if there are three bodies, the fusion ~~xxx~~ as yet has not taken place. You see, that is another question, what happens to that kind of harmonious man. And it is ~~as~~ at such a time this his will is developed but he is not as yet intellectually at Si Do free. As long as he is not that, he needs all of the other bodies to perform. If he is free at Si Do, at that moment his will becomes absolute. At that moment it does not matter any more if he has three bodies or one. This is, his ^Being is in his body and his Being and his bodies are in his Being. That what is in a point is in the point. That what is in a sphere is in a point or the sphere - it does not matter. That what is absolute is negative or positive; it is one. These concepts are difficult to understand but there is absolutely no reason to assume that a person who is even fully developed could not continue to live on Earth and willingly go thru Earth

with all the difficulties of physical body as manifestation and the limitations as such.

MILDRED: ??

MR. NYLAND: Yes, of course. When he has one aim, it is to be God.

MILDRED: ??

TERRY OWENS: About Hanbledzoin, in the Hypnotism chapter, if I understood it correctly, it is a very difficult passage about the creation of Hanbledzoin. And I think that he says that the material used for Hanbledzoin creation is cosmic substances which are taken from the air in conscious moments. I was wondering what material is used for the rest of the body.

MR. NYLAND: For the rest of the body?

TERRY: For the rest of the creation of Keadjan. I mean, it is not only just blood.

MR. NYLAND: No, blood has to have certain arteries and channels, ~~xxxx~~ Even if they are of a certain density that is not the same as ordinary density. It is on a different plane, a magnetic scale you might say. So, it belongs to that sphere of electricity of some form, density in a certain lightness, much lighter even than we know of air because if air would be completed in its own scale it would have the air which is represented now by the rarified gases. And that kind of a rarity and density, that is, the functioning of air when we extrate from it that what is needed for the formation of Keadjan, is of a different chemical quality. It has a quality of inertness according to the laws of Earth. It has not an inertness from the standpoint of Keadjan or from the standpoint of Soul. It can be attacked and understood but it has to be understood in such a way that it is split. From Earth, we cannot split them. From the sun, we can split them. There is a difference. And that the Sol La Si of Keadjan is made up of the

split molecules of xenon and crypton and argon, argon mostly.

TERRY: These substances make the body as well as the blood?

MR. NYLAND: No, they come from the Souk; that is, the Do Re Mi of the impressions made conscious or rather, impressions received by a conscious body, that is, if one is awake physically that then the amount of energy that is received as impressions are then converted into material for the Body Kesdjan. They are converted into a material which belongs to that kind of a density. You can also say that if I effect, by means of that form of energy, the Si Do of the freedom of the physical body, I have to attack them the Si Do in a different way from my ordinary physical body. That is, if the physical body depends on the octave running up to Si Do, all material that is in the physical body cannot go further than Si. It cannot reach Do by itself. It can reach only Do when that what is the physical body has run dry entirely of its own. Then it must die. But when I want to make the relationship between Si and Do freer, I need energy of a different kind which goes along the line between the two areas. And it is that what it gets either from the impressions received consciously this time that then, at that moment, man which is physically this (indicates lower triangle : editorial comment) goes into an intellectual state so that then the formation of the Do Re Mi corresponds to the further formation of Sol La Si of Kesdjan. You remember, I said that the three bodies are brought together so that at the Do is the continuation of the Si Do below. Or, this octave belongs to this octave, held together by these two which overlap. So that the Do Re Mi is here with the Sol La Si of physical; but the Sol La Si of the Kesdjan is the Do Re Mi of the intellectual. And then the formation of the Sol La Si of Kesdjan is immediately linked up with the process that takes place for the Intellectual Body as far as its own Fa is concerned. That furnishes the material.

The Hanbledzoin is that what is air, that what is taken in at the second gate, which is then extracted in such a way because of the sun influence as represented by Do Re Mi of Intellect. It splits then at the moment the rarified gases into its molecular form. And it is not then inert from the standpoint of the Sun. It becomes food.

TERRY: Also, in that part, just a few pages on, a very difficult part, which I have read many times and I do not understand it. But I think it says that because of masses of people, humanity, have not used these substances out of the air, that it has formed certain cosmic configurations, strata in the atmosphere which will cause diseases which in different ages are called different things. And it seemed to indicate that even if a particular individual used the substances for himself that the condition in the atmosphere was something that of course he could not control and therefore he would still be subject to these diseases. Is that right?

MR. NYLAND: That is right.

TERRY: So that even with work we are ...

MR. NYLAND: No, wait a minute. He cannot change the substances as such. When there is an effect from the substances on Earth, a person who has worked on himself is less effected. dependant entirely on his development. A person who becomes really, in the absolute sense, untouchable is a person who has three bodies. Then he is not subject to any law of Earth, whatever happens on Earth, even if it comes from something like substances which spread disease.

You see, a man who has three bodies can live in any one of them, if he wishes. If he is on Earth, he can live and be subject to 48, maybe 96 laws. On the planetary level 24, on the solar level 12. He can not go above that. That is, if there is some influence higher than

12, he will be subject to it. And he will be exactly the same way subject to that ~~xxx~~ as he is now on Earth subject to the laws of the sub. He is always subject to wherever he is, on whatever level. And if the level is a little bit more rarified like 12 as against 24, 24 as against 48, of course he is more and more free. What I mean by freedom is that I do not have as many laws. But the trouble is that the laws change in characteristic. They are not the same. It is not that, if I start out with 48 and divide them in half and then I have 24 left. It is not that kind of a law. The difficulty is this: when I have 48 laws and two and two combine, then I have 24 but it is a different kind of a law.

DEBORAH BURNS: As long as you are on Earth, would not the physical body still be under Earthly laws?

MR. NYLAND: Yes, it is. The physical body is but I do not have to live there when I have two other bodies.

DEBORAH: Well then, if you say you do not live there, would that be a state of physical death?

MR. NYLAND: No, I do not have to live there. The accent need not be there. I can go thru the manifestations of physical body without ~~xxx~~ living there.

DEBORAH: You mean not effected or identified?

MR. NYLAND: It does not make any difference.

DEBORAH: It does not touch you because you are living somewhere else?

MR. NYLAND: That is right. If I live instead -?- and go thru a certain form, it will create a phenomenon of my physical body.

DEBORAH: That is quite a theory. Does this actually exist? I mean, have you known of this existing?

MR. NYLAND: Yes.

DEBORAH: Thank you.

MR. NYLAND: It is the state the mystics reach. It is even described

in some ways as if they at that time merge with the infinite. Also that the man, the mystic becomes infinite. It is a different process. The result is the same. And it is exactly that, by lying inside, one is free entirely from any kind of phenomenon. That is why I said a little while ago, one can or need not manifest.

DEBORAH: I see, thank you.

CHARLES WITTENBERG: I have a little book that I write in about work at home. I was looking thru it in regard to the question I asked last week about being. And also in connection with the version of the relaxation exercise that you gave to the Wednesday group. I have tried this exercise this week and my book shows that I was doing something very similar about a year ago, with results of a strange kind; that I have had a moment where I knew something that I could not know by any other way; if you understand what I mean, that I become for a moment in a new world of relation. That is the only way I can describe it. Now also, I have recorded in this book and I remembered this repetition, that I would think afterwards that in my ordinary state I have no vehicle. I have no interpretation of what happens. So, in my ordinary state it is practically useless although ... these are the things that I think really keep me working frankly. These little bitty looks out of what we see ordinarily, three dimensionally. But possibly, in regard to being, how can I build a bridge between my lowest and my highest?

MR. NYLAND: You will not. You will not then only gradually by entering thru the three gates as I said. By constantly doing that, that is, I do it. When I do not do it, I fall back. During the day there may be hundreds of moments of ~~that~~ that kind -?- when I continue the next day, the next day, -?-. I will find some days that I am up and stay a little longer and I go back. Maybe there are days where I

make less entrances but more intense so that I stay a little longer; so that the totality of the experience of conscious life is totally more. If I could actually find a measure of what it is consciously, to compare it to unconscious, that is, I compare my unconscious life at the present time with a time measurement. I say I was unconscious for an hour. The trouble is that when I become conscious, I am not conscious at all of that kind of time. But the thing is this: When I am conscious, I become aware of a different -?-. In order to become aware of that, I have to be there long enough. And this is where the trouble comes in, because as long as I do not have the measurement, I do not know if I am conscious or not or how much I am conscious. And it is only gradually with the development that I spend more time above the line, that I will acquire that kind of sense of my Being as represented by a sense of my time at that time.

Kesdjan has a time limit. It also is subject to exactly the same laws of the physical body. But on an entirely different scale compared to -?-. However, Kesdjan in itself is exactly like we are in relation to its own environment. But it has a concept of its own time which, compared to our time length, is different. It is *?-, it is exactly the same. You see, the trouble is that if I am here, if I am here, if I am here, the angle is the same but the distances are not.

It is an interesting thing you see, that there is something that is alike. At the same time, if I measure it with the -?- where I am, I make a ~~XXXXXXXXXX~~ larger triangle. When I finally come to the point that is onetral, my angle and my distance is gone. And it is that dissolution, that is, the destroying of practically of every thing that means that at moment I Am. So, you see, it is dependant now on how often I can get above. In my own time measurement, day

by day, I say I will try to get there as often as I can. When I am there sufficiently often, this is dependant on the development of something regarding Kesdjan. If Kesdjan is a body it also will have functions; not only tht it will have blood but it will have something that is its emotional nature on a different scale, which is represented from our standpoint as higher emotional; and it will also have an understanding of some kind, with this understanding as a center belonging to Kesdjan.

You see, I call it understanding because it is tinted already in accordance with a real hramónious understanding; still, it is not complete. That is, it still has to be formed in Kesdjan, the same way as in a physical body Kesdjan has to be formed. In Kesdjan, Soul has to be formed. Because there is always that Sol La Si that is missing that Kesdjan cannot supply. That has to supplied in a Soul Body. So, my understanding is not complete. At the same time, it is functioning, and it functions in that way when it becomes aware of its own time limit. I have to wait until Kesdjan is sufficiently grown to make its own Intellectual Center.

CHARLES: I see what you mean.

MR. NYLAND: You see, if I am a child I have Do Re Mi. If that is what I am as an ordinary man, it is a development. Do is there for a long time. There are the beginnings of Re. Surely there is the beginning of feeling. And there is a beginning of an intellect because as soon as my sense organs start to function, there is something that is registered. Still, I cannot call it the development of an emotional quality as yet or that it is functioning as something of a heart and that I can say, Yes, now the little child is starting to think because it is along period inwhich the thought processes of a child are nothing else but a recording of ordinary impressions. But

there is a point in which it starts to develop a certain comparison of impressions. And then what we call the memory or the recognition or the association is then a mental process which probably in a child takes place only after the first year. Before that it probably will receive constantly things until we tell him that that is a table.

-?- yes, it is a table. So, as soon as he starts to talk, probably the functioning of the mind is already so far gone that it is probably spoiled by that time. My Kesdjan Body when it starts to develop has to reach its own Sol La Si before it starts to have a function comparable to that what I now call my intellectual center in physical center. That is that with which I measure my time. And therefore, the time of my Kesdjan I will only have after some time. You know what I mean?

CHARLES: Are you also saying, Mr. Nyland, that these states of intense new experiencings, can become permanent and the man can live in these things?

MR. NYLAND: Yes.

CHARLES: Without dying? from the intensity of such things?

MR. NYLAND: He will have another body. *???- that kind of energy. Oh yes, Kesdjan can exist and it can already exist partly at least without physical body. And it does exist even at the present time. This is one thing that would give the possibility to mankind, to a man, ~~in~~ that his Do Re Mi which is his Kesdjan Body in the beginning and that that at times can exist without any knowledge of the ordinary physical state. It does not last long and it is not permanent; and immediately when the Sol La So, as it were, does not support the Do Re Mi it falls back on Do. So, all it is is the -?- state of breathing. But it does not mean that it could at certain times be separate. And much of the psychic phenomena probably belongs to that atmosphere -?- which exists in people of a different kind of density.

But naturally one can, by further development along the scale of this, this, this, place the accent from here onto anyone of the others. And one can ultimately live in the mind and not even in Keesjan. The possibility of Soul simply means that I am also independant of my feelings. There can be a relation where my feelings become subordinate to my mind, This is wisdom. This is the All Wise, Omiscient God. I mean, there must be a meaning why I say omniscient because what is that particular kind of attribute of that what I call His Endlessness ~~and~~ unless ~~he~~ it would be that He knew everything but also is free from His feeling so that is judgement ~~is~~ becomes wisdom.

We talk about many things. And sometimes we assume we know. And, of course, as soon as you think that you know, you do not. Turn the coin -?-. You know well enough you do not. And the knowledge that one acquires is exactly that, that one acquires the no-knowledge; and it is that what becomes the knowledge -?-. It is as if one approaches the neutral point both from the past and the future, and brings it together into -?-. It is constantly as if one dares to bring sometimes, you remember, I have said, two electrically charged plates inwhich I am inbetween and the closer I will dare to bring them together, the closer they will come without touching, the more the effect is of this electrical field inbetween, the more I am effected. This represents my ordinary life, this represents the possibility of development. And when I am there as neutralizer between the two, as a force holding them together, and that it times I am perfectly willing to be crushed. But that would be fusion if I am still there. If I am not and they touch, it simply means positive and negative and that what is stronger wins. So, the triangle has to be there but the triangle also has to become a point inwhich then the positive, negative ~~XXXXXXXXXX~~ and neutralizer become fused into one. Then that on

Then that oneness would be God for me. It is interesting to see that I am effected and I am willing to be effected by both. And I must know this. Once I said, you remember, I walk on Lexington Avenue and I go uptown against the traffic.

ELLIOT NELSON: I wanted to ask you, while you are on this topic, if you would say something about the ~~sins~~ sins of the Body of the Soul, which I understand ~~to~~ be Kerdjan anyway. Where does Kerdjan, let's say, get sins?

MR. NYLAND: Because it does not understand its particular function in relation to Soul. That is why it sins. It is still a stepping stone. As soon as Kerdjan steps out -???. Exactly the same as the premature intervention of ^Belzebub on account of which he was banished to the Solar System Ors. Whenever I try to become man number five without having gone thru number four, if I try to become number seven without having gone thru six, I assume certain ways of how it ought to be without any -?-. If the aim of am in life would be to become like an angel, he never would be conscious. And it is a sin because, at such a moment, one already uses material to which one is not entitled. If Kerdjan has the proper place, it knows that it has to depend on that what it could become in order to become what it should be. So, you see, the relationship is, because of this, dangerous. If it were only one, two, three, it would be easy because at two I need not ~~know~~ have knowledge of three. The trouble is that the development is one, three, two. -?- octabels Do, Six Do, Fa. Therefore, when I try to overbridge Ga, I already think it would be nice to be at Si Do. If I try to make Body Kerdjan, I say it would be nice if I had three. And then, if I do not return to finish my duty at two, I commit a sin. If I jump prematurely into either Kerdjan or Soul, I do not fulfill my duties on Earth and I also commit a sin.

ELLIOT: That makes it very plain.

MR. NYLAND: It is all related.

WALTER KINGSTONE: ?????

MR. NYLAND: What is Atlantis in you? Atlantis is your essence. It was there and because of a catastrophe it disappeared. And all that shows is the little islands of the Azores where it was buried. *?- The first descent means the visit to essence. That is what really is the difficulty of the King of -?- by listening to someone who was immature -?- which could not be fulfilled. And he had to return again to the original condition. It is exactly that same kind of immaturity which poses as maturity for which reason the first descent had to be made; to put essence in its proper place. Look at it that way.

WALTER: ???

MR. NYLAND: No, it has to be built again into its normal form. It is abnormal now. That what is the treasure that is sunk has to be brought to light. That what is essence has to appear again and function. That what is now covering it has to become transparent. It is this idea that one says, in exactly the same way, that what is not developed has to develop. So that the point regarding work means I want to develop my emotional center to its full advantage, to its full fruition. And I want to develop my possibilities of my Intellectual Body also until the end of Si Do, its own Si Do. With other words, if I have a higher emotional and a higher intellectual center which does not function, for practical purposes it is as if it does not exist. And it is much easier to assume it does not exist - which in reality it does not. It is idiotic to say it does exist. It does not. It has potentially the possibility of existing. So, work means I bring order first in what I have. And I start to distinguish between that what is outside periphery and that what is essential.

When I know this, I know my type. Then, when I know my type, I am on the solar level because my type is determined by that what I understand of the place in the Zodiac, which is the sun regarding Earth, which I occupy. When I want to apply astrology, I have to know what is the difference between my outside phenomena and behavior and that what is my essence. Then, when I have defined that, I know where I belong. When I now work, I constantly bring a balance between my essence and the periphery. At times I live in the periphery; at times I live essentially, constantly guided by something which knows, gradually becoming my head; functioning gradually in such a way that it can become a director of my activities p both essential and on the periphery. The totality of myself becomes then subject to something that exists and can exist without my body but has an interest in my body.

I said once I can exist, can become the third body, intellectual, but when the three bodies are fused I dot the I. Then it is complete. In order to have this as a picture in ones mind: Work becomes work when I try to, I would almost say, imitate or when I have in mind the possibility of what ultimately takes place. That is, that I, regarding that what I now do, am all there, complete. So that my three centers, in whatever way they are, incomplete as they are, become regarding that what I do complete. So that there is no further, at such moments, thought, feeling or whatever. It is then regarding that what is my being doing it; and it is possible at such a time that even an ordinary man can reach a point of fusion inwhich he says, "But I Am." His amness may be on this kind of a level and tomorrow it maybe on that lebel, tomorrow maybe on that level; ultimately it may reach somewhere that he reall can say I. At that time I still have to say I AM. When I can say I - I am. You understand that? Am is Earth.

ALICE WATSON: When you participate, you are also observing, aren't you?

MR. NYLAND: You have to.

ALICE: Then when you experiment, you are doing the other two, right?

MR. NYLAND: That is right. Do Re Mi includes Do. The Mi includes Re. It is the constant interchange between the three that makes a triangle -?-. So, I cannot experiment unless I participate. I cannot participate unless I observe. Absolutely -?-. That is why it is so difficult to start on because as soon as I start so called to participate, I do not observe.

ALICE: I understood it for the first time.

MR. NYLAND: So, bring question next time. Maybe it is a good thing to have too much theory every once in a while. Altho I am sure you do not mind it. And if it is too theoretical, just let it go because it is not that important. Every once in a while though it has a perspective again and again. It brings to the foreground what Gurdjieff ~~xx~~ really knew what he was talking about and that, because of that, the coherency and the unification of the system as a whole is really quite remarkable. And that that kind of presentation in such a variety of different conditions contains really all and everything and that the title of that book is not saying too much. It is really true. And the more one starts to think, meditate, feel, is associated with it, the more certain things are put in place and that the perspective gradually becomes a landscape with all the reliefs and bas-reliefs visible, three dimensional, until finally it is the totality in which even three dimensions have disappeared. Maybe it is an aim. Maybe we can reach it at certain times. But we only reach it by doing a daily task time and time again of trying to wake up and not to be afraid of the little things; the very small things which require that kind of attention and not to be deviated because you would like to do big

things in order to seem heroic in your own eyes. Just a little, a little, very little, almost childish little things. But do them awake. And then maybe we can start to understand. So, next week I hope we will meet again; with bells on I would say, with joy, ~~xx~~ really with joy. Good night everybody.